



Column One By DAVID COURTNEY

IT is high Passover, when history is brought to the Jew's supper table and millennia crumble as the unleavened bread, until Pharaoh's chariots are heard outside, and in the room is the murmur of the Children of Israel. There are few nations where history has stayed so close to the succeeding years and so plainly visible to generations more than a hundred times removed, as their deliverance out of Egypt has been the Jew's history in their faith, their courage, and faith in their history; which gives to both an almost startling lucidity.

AND now the hosts of Israel are back in the land that was made theirs, long ago, by a covenant of the Lord; and then lost for thousands of years. So to speak, the history of the deliverance has been brought up to date. I suppose the children of Israel today, stiff-necked as they may be, bear little resemblance to the Children of Israel who were brought into the wilderness by Moses and left there to wander around for forty years until they should be ready to pass into the "good land... flowing with milk and honey."

BUT here they are and there, too, is Pharaoh, who bears no resemblance to the Pharaoh of the exodus except that he has hardened his heart and, from all accounts, is ready with Communist aircraft and tanks to bear down upon the people who have come back to the land after long, grievous centuries. To these people the narrative of Passover, henceforth, after year on the "night of the Lord," must have been a comfort always, and tonight there should be special comfort in it.

I suppose the difference between ancient heroic history and the history of our days is often the difference between divine purpose and the policies of modern governments. It may even be the difference between faith and scepticism. For although the glorious will which we truly see, the hand of Providence in the events of the next few months and in the shaping of Israel's fate, it is perfectly clear that the leaders of this country will not depend, as Moses did, on the divine alliance only.

EVEN faith has its cautions; and doubtless had his rod when Aaron cast his rod on the Nile, the pillar of cloud by day, and the pillar of fire by night, departed not from before the people. Faith without caution would become folly, or what nowadays is usually called complacency. Exodus makes it clear that the leaders of the hosts of Israel were cautious men and as such were more faithful instruments of their Lord than if they had acted only when divinely told to act.

IT is a melancholy comment on the affairs and passions of our day that on this merry occasion which is a memorial to the day of their deliverance, Jews should be heavy-hearted, however confident also, because their neighbours threaten war. Perhaps there is a world of difference between the thing that is feared and the threat of it; and it should be the purpose of everyone, from Jerusalem to Cairo to Washington, London, Paris and Moscow, to widen that difference until the threat has no more meaning because the thing it threatens has been pushed far away.

IT may work out like that. At least the chances are good enough for this first night of the Jewish Passover feast to be as merry as such a memorial deserves. For the nation seems to be in good hands now, as it was then; and caution can wait until tomorrow; giving faith, which becomes confidence, its place at a hundred thousand supper tables in city, town and settlement.

Jerusalem, March 26.

MOSHKOVITZ

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Hebrew Writing, Frescoes Dug Up at Massada

By MALKA RABINOWITZ

Jerusalem Post Reporter

Two Hebrew inscriptions were found during the 10-day archaeological expedition to Massada, which ended on March 18 — the first such writing to be found at the ancient Jewish fortress overlooking the Dead Sea.

Inscribed in black ink on a potsherd and on a fragment of papyrus, the inscriptions are written in the square script of the Dead Sea Scrolls. The finds, which date no later than 73 C.E. — when Massada was destroyed — thus constitute valuable evidence in dating the Scrolls.

The results of the explorations at Massada, which were conducted under the auspices of the Hebrew University, the Antiquities Department of the Ministry of Education and Culture and the Israel Exploration Society, were given to a news conference in Jerusalem yesterday by Dr. Yohanan Aharoni, who headed the expedition.

Mr. Y. Aviram, Secretary of the Israel Exploration Society, and Mr. S. Gutman, of Kibbutz Na'an.

Further proof of extensive settlement in the Ein Gedi area was found by the archaeological expedition. Some 30 persons were engaged in the exploration, most of them volunteers from the settlements who devoted their annual leave to this purpose.

Hananiah Bar Shimon, the potsherd contains two lines of script beginning with the name "Hananiah bar Shimon" (from). It is presumed that further deciphering will reveal a place name. No information could be given as yet concerning the papyrus.

The "mysterious" circular structure which was discovered during last year's excavations on the second of the three "steps" at the northern end of the fortress, has been found to reveal a natural sloping rock formation surrounded by two concentric structures, under which there is a plastered floor at a level of 14 meters.

Panelled frescoes of plants and flowers, which still retain their vivid colours, were found on the southern wall. (Continued on Page 2, Col. 2)

Boy Killed By Falling Wall

TEL. AVIV, Sunday. — A three-and-a-half-year-old boy was killed today and a five-year-old girl severely injured by the fall of a wall in a room off Rehov Hiskovim, Jaffa, where war-damaged property is being demolished.

Aharon Engel was still alive when a block of concrete was lifted from his body by a winch, but he died on the way to the hospital. Yechevel Leibovitz was admitted to the Tel Aviv Hospital, where her condition is reported to have improved.

Three children were playing in a yard near a wall when it collapsed. Baruch Roth, aged four, had his leg trapped, but it was found in a depression in the sand and thus the mother was able to remove the weight of the concrete.

LEBANESE DEPUTIES

MOSCOW, Sunday (INA). — TASS announced yesterday that a Lebanese parliamentary delegation has accepted an invitation to visit the Soviet Union in May. The invitation is part of the Soviet campaign to win friends in the Middle East.

French Start Flying Troops to Algeria

ALGIERS, Sunday (UP). — France started air-lifting troops from French West Africa into Algeria today to help fight the rebel "Army of Allah." Giant Armagnac troop and cargo carriers of the French Air Force started a full day ahead of schedule.

Troops have been landing by ship all this past week from Europe and West Africa, following the French decision to boost the 216,000 troops in Algeria by another 50,000 men. The Resident Minister, M. Robert Lacoste, has asked for 100,000 more. He says that many are needed to blanket the rebel areas for a campaign of "pacification, not extermination."

The Seventh French Mechanized Division will start landing here by ship tomorrow. Advances units of the Fifth Division disembarked in Oran on Friday. These two NATO divisions — in addition to the five already in Algeria — leave France only two half-strength divisions in Europe.

Morale Better
M. Lacoste and Defence Minister Maurice Bourges-Mounier have told the press in Paris that the new troop reinforcements and economic, social and administrative reforms of the past week already have improved the morale of Frenchmen and Moslems in Algeria as well as the military situation.

Modems have begun fighting back against the press gangs and forced "taxes" of the rebel army. In the past two days, though, it is too early to say that the rebel campaign has slackened off. Small rebel attacks and sabotage showed no sign of a let-up.

In the Kabylie area rebels set fire to a farmhouse and a school, blew up a bridge, and killed a French policeman and a Moslem peasant. Four rebels were killed in counter-offensives.

E. Germans Cheer Attacks on Stalin

BERLIN, Sunday (Reuters). — Nearly 3,000 East German Communists attending the Communist Party Congress which opened in East Berlin yesterday, loudly acclaimed their leaders after hearing attacks on Stalin today.

The delegates gave a standing ovation to Dr. Walter Ulbricht, the Party leader, applauding enthusiastically and raising their fists three times in the Communist salute to cheer the Central Committee. This demonstration came after another Politbureau member, Karl Schirdewitz, had pronounced Ulbricht's achievements in building up a "party of a new type."

Deputy Premier Heinrich Rau told the party delegates that the East German Communist Party would "learn the necessary lessons" from the Russian Party's criticism of Stalin.

He said that the Politbureau of the East German Communist Party was a collective body of leadership but "this does not mean that we must not fight every day for collective leadership and it does not mean that collective leadership has been achieved in all organizations." He was the first speaker to refer to the Soviet Party's criticism of Stalin.

No Agenda For North American Summit

WASHINGTON, Sunday (Reuters). — U.S., Canadian, and Mexican officials worked hard today to find an agenda for tomorrow's North American summit conference at White Sulphur Springs.

No agenda has yet been arrived at, as though Canada and Mexico have their own spheres of interest with the U.S. there is almost nothing of mutual interest for a three-cornered meeting, spokesmen for all three delegations said.

AFTER MIDNIGHT

Several British Amb Legation officers will resign from top posts shortly at the end of a three-year term of service. Legation sources, said in London.

Mexicans to Re-arrest Slayer of Trotsky

MEXICO CITY, Sunday (UP). — The Interior Ministry said yesterday that it would release to free Jacques Mornard, the slayer of Leon Trotsky, despite a court injunction ordering his release from prison. The Ministry said that its agents would arrest Mornard at the penitentiary gates if officials permitted him to go free on a technicality raised by the injunction.

Anti-British Riot Marks Greek Anniversary

ATHENS, Sunday. — Youthful demonstrators attacked trolley-buses and clashed with police today to protest British policy in Cyprus. They attacked vehicles of the British-owned Athens Transport Company after attending an Independence Day parade in downtown Athens this morning. King Paul had taken the salute at the parade.

Afterwards, the youths, throwing stones and brandishing sticks, attacked trolley-buses and clashed with police. Passengers were ordered out and the youths were reported to have damaged several of the vehicles. All embassies were heavily guarded by police today to prevent a repetition of the two days of rioting which followed the deposition of King Paul.

29 Neo-Destour Members in House

TUNIS, SUNDAY (UP). — Habib Bourguiba and 28 other Neo-Destour Party leaders were unopposed and automatically elected to Tunisia's first Constituent Assembly to night. Their "victory" was proclaimed immediately after the closing of electoral offices.

Other Neo-Destour leaders elected to the 95-seat Assembly were: Interior Minister Moudil, Ahmed Belkhal, Secretary-General of the General Union of Tunisian Workers (Southern Territories) Education Minister Jelloul Fares was elected in Gabes and the Government Press Chief, Habib Chatti, in the Western District.

A Government spokesman said that participation was very large, but no figures were available yet.

Mirza Wants Arab Mid-East Triumph

KARACHI, Sunday (Reuters). — President Iskander Mirza said today that Pakistan desired a solution to the Arab-Israeli dispute in the Islamic Republic of Pakistan last Friday.

Making special reference to the Middle East, South-East Asia, and North Africa, he said that Pakistan was interested in the development of these countries. He stated that Pakistan rejoiced at the emergence of the Sudan as an independent country and also at the freedom of Tunisia.

The President said that it was precisely for reasons of friendly cooperation which Pakistan desires to maintain with these countries, that prompted her entry into the Baghdad pact with Syria and Iraq. "We shall continue to strengthen cooperative arrangements," he stated, adding that both organizations were defensive in nature and were not directed against anyone.

Asserting that Pakistan's foreign policy was guided by the U.N. Charter, he said that "we shall never be a party to aggression against anyone."

President Mirza, who stood in front of a huge Pakistani flag, said that the country's policy was to carry on friendly relations and cooperation with other countries and recognition of the right of self-determination.

Jailed Jordan Rioters To Hunger Strike

AMMAN, Sunday (Reuters). — The 200 persons arrested in Jordan during the anti-Baghdad pact riots — of whom some 150 are described as Communists — announced today that they would carry on a hunger strike till freed.

The Government today began to consider the release of innocent and non-destructive elements.

Russians Purge Inefficient Officials

LONDON, Sunday (UP). — The Soviet Union has weeded out a lot of bureaucrats who lacked ability or dodged work during the past few years, Moscow Radio said today.

The broadcast quoted "Pravda," the Communist Party newspaper, as saying, "A great number of people who lacked the necessary knowledge and preferred to keep away from real work were released from administrative work."

The radio said further that a "very large market" for American goods exists in the Soviet Union. The commentator mentioned American goods in an English-language broadcast on Soviet trade with capitalist countries. The broadcast cited "a certain invigoration of Anglo-Soviet trade last year and the absence of commercial relations with the U.S."

Byronds Seeks Halt To Israel Mysteries

The American Ambassador to Egypt, Mr. Henry Byronds, has advised the State Department to send an urgent message to Premier Nasser to stop the shipment of planes to Israel, according to Cairo Radio.

The French Foreign Ministry said last Tuesday that the delivery of 12 Mystere-IV jet fighters to Israel was "a matter of days, perhaps, hours."

1950 Pledge Was Anti-Israel Plan

By GEORGE LICHTHEIM
Jerusalem Post Correspondent
LONDON, Sunday. — The fact that Whitehall has military plans to take action under the Tripartite Declaration merely means that it is now stated that such plans exist, not that they will be acted upon if America and France balk about coming in.

Certainly there was no connection between this and the "Daily Telegraph" front-page disclosures about the extent of Soviet military aid to Egypt, disclosures which are now officially confirmed and even given a little space in "The Times."

But something bigger has emerged as a result of Friday's flurry here and in Washington. The "Telegraph" has phrased it delicately by saying "the plain fact appears to be that the Tripartite Declaration at the time it was drafted was held to relate mainly if not exclusively to the possibility of aggression by Israel."

Propaganda Continues

The paper's diplomatic correspondent who makes this startling disclosure omits that this is an interpretation was even then almost entirely confined to the British signatories. But at least he leaves no doubt that the most of the recent uncertainty has resulted from Whitehall's reluctance to abandon this original conception of what the Tripartite pact was for. According to the correspondent "since then, mainly because of the communist arms deals with Egypt, but also partly because of the Western embargo on arms supply to Israel, the threat has shifted towards the possibility of aggression by the Arab states, in the first place Egypt."

That seems to have been a very recent discovery, as recently as January, still according to the same very authoritative source, "policy planners at the Foreign Office took the decision to drop the Middle East policy mainly on Colonel Nasser" and it now seems that this concept was discussed at length when Sir Anthony Eden and Mr. Selwyn Lloyd visited Washington last February and informed President Eisenhower and Mr. Dulles of their views.

There was then agreement that Colonel Nasser should be supported and every effort made to overcome his hostility to the Baghdad pact.

LEBANESE WOUND

ISRAELI ARAB
Crossed into Israel after midnight last night, shot and wounded an Arab from the village of Irbid, which has to the north of Kibbutz Eilon. When fire was opened on them, the infiltrators retreated over the border to the Lebanon.

Beit Hasefer Hareali Haivri, Haifa, Ltd.

Enrolment of New Students 1956-57
Registration for the elementary and secondary classes of the Heder, Central Carmel and Ahava branches will commence on Wednesday, April 4, 1956.

Application forms and additional information can be obtained from that date at all ten school branches, between 11 a.m. and 12 noon, and on Sundays, Tuesdays and Thursdays between 4 and 5 p.m., at the School office on Hadar Hacarmel.

A number of scholarships have been placed at the disposal of the School Administration, and will be awarded to outstanding students who enter the first three secondary classes (seventh, eighth and ninth years of study) in addition to the scholarships awarded by the Ministry of Education.

A special fund also provides grants to pupils with limited means for the elementary and secondary stages of their education.

Special courses to help candidates reach the required academic standard before the beginning of the school-year will begin at the beginning of May.

USSR Promises Syria To Veto Intervention

London Raps Cairo Anti-British Policy

LONDON, Sunday (Reuters). — The Foreign Office tonight stated that as long as Egypt continues an active and incessant propaganda and action against Britain "there can be no hope for improvement" in relations between the two countries.

The statement was made in reply to interviews the Egyptian Premier had with two British Sunday newspapers which were reported today. The Foreign Office also rejected a proposal by Premier Abdul Nasser that Britain should withdraw the right of the Arab states to accede to the Baghdad pact. "No one has the right to exercise a veto of that nature," he declared.

Abdul Nasser said in the interviews that only cancellation of the right given under the terms of the Baghdad pact to other Arab states to adhere to it could lead to an improvement in relations between Britain and the Arab world.

Startling Disclosure

In a considered statement the Foreign Office said tonight, "Colonel Nasser has stated that he is not opposed to British interests in the Middle East. Unfortunately, in spite of the Sudan agreement, the treaty over the Suez Canal Base, the offer of British help for the Aswan Dam and consistent British efforts to establish better relations, Egypt has not ceased from actions and propaganda directed against Britain and governments in treaty relations with Britain. Such conduct has extended to areas where Egypt has no direct interest — for example East Africa."

"So long as it continues it is difficult to see how there can be hope for improvement in Anglo-Egyptian relations, or for the friendship which Colonel Nasser says he desires, and which the British Government desires."

"Colonel Nasser referred to the Baghdad pact. Britain stands firmly by the Baghdad pact. It began as a treaty between Turkey and Iraq. It now is an alliance between two independent sovereign states on a basis of complete equality. It is concerned not only with military security, but also with the development of the economic resources of its members and the raising of their standards of living."

U.N. Ignorant About Alleged PoW Exchange

Reports attributed to Cairo Radio that Syria has informed U.N. Headquarters in Jerusalem of her readiness to exchange prisoners with Israel came as news to the U.N. yesterday.

The U.N. spokesman pointed out that both Syria and Israel had agreed in principle to the exchange "months ago," but that there are still technical points that must be cleared up by the two parties.

The Chief of Staff of the Truce Supervision Organization, Maj-Gen. E.L.M. Burns, returns today from Damascus and Beirut where he saw the Syrian and Lebanese Chiefs of Staff, their respective capitals. His trip was in connection with the prisoner-exchange, the U.N. spokesman said.

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Security Council Session Today

The Soviet Union reportedly informed Syria yesterday that it will oppose the American resolution to be presented to the U.N. Security Council today, calling for U.N. intervention in the Middle East crisis. The Russian Ambassador in Damascus was said to have notified Premier Said al Ghazi to this effect.

Cabinet Aims U.N. Council Meeting

The Minister for Foreign Affairs, Mr. Moshe Sharett, yesterday gave the Cabinet a comprehensive review of problems of foreign relations with particular reference to the meeting of the Security Council scheduled to open today.

The Cabinet also approved a draft amendment to the Law of Transition (the Small Constitution) permitting the appointment of two Deputy Ministers in a Ministry.

It is understood that the Cabinet lately has considered possible action against Ministers who "leak" information to the Press regarding Cabinet discussions. However, the Government spokesman, in reply to a question, said that the subject had not been discussed yesterday.

The official communiqué stated: "The Cabinet at its weekly meeting discussed foreign relations problems."

It approved a draft amendment to the Law of Transition which will permit the appointment of two Deputy Ministers in a Ministry. It also approved a draft Seed Law, the purpose of which is to impose inspection on the quality of seeds and their manner of packing.

U.S. Ambassador Calls on Sharett

The Foreign Minister, Mr. M. Sharett, received the American Ambassador, Mr. Edward B. Lawson, yesterday evening to discuss tomorrow's meeting of the Security Council.

The interview, which lasted for about half an hour, had been requested by the Foreign Minister.

Tel Aviv Welcomes Leo Fuld

After a highly successful tour of South American capitals, and appearances on many British and American television shows, LEO FULD has arrived to star at Tel Aviv's famous DAN CLUB.

The ever-popular and beloved singing star and entertainer, known for his "special touch" in stirring the hearts of his listeners, has brought with him a variety of new songs in English, French and Yiddish. "Opening Night" of LEO FULD's engagement at the DAN CLUB is Saturday, March 31, with the delightful DAN BAND in attendance. (Advt.)

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Social & Personal Child Unburied for 5 Days Because Father Destitute

The Minister of Labour, Mrs. Golda Myerson, yesterday afternoon received Judge and Mrs. Harry M. Fisher, Mr. and Mrs. George N. Kotin and Mr. and Mrs. Sol Leif at her office in Jerusalem.

The U.S. Ambassador, Mrs. Lawrence, yesterday gave a reception to members of the Robert Shaw Choral and Orchestra at the Ramat Aviv Hotel, Tel Aviv.

A reception was held at the home of the Deputy President of the Supreme Court, Justice Cheshin, in honor of Judge and Mrs. Fisher yesterday afternoon. Among the guests were Judge and Mrs. Meek of Los Angeles.

Mr. Zev Argaman has been appointed Minister of Health in the new cabinet. Mr. Argaman was in Washington, Mr. Argaman was until recently Charge d'Affaires at the Israeli Legation in Bucharest.

Mr. Bernard Huter, member of the Board of Directors of the United Nations Appeal of Great Britain, New York, and Mrs. Huter, were entertained yesterday evening at the home of the Secretary-General of the Jewish Agency and Mrs. Eisenberg.

"Omen" Miralish Women's Organization welcomes Rabbi Dr. I. Epstein, Principal of Jewish College, and Mrs. Epstein, Vice-President of the Miralish Women's Organization of Great Britain and Ireland.

The Haifa Rotary Club has elected Mr. Aaron Rosenfeld president for 1966.

The delegation of the Farband Committee of State of Israel Bonds toured a number of Tel Aviv industrial installations yesterday under the auspices of State of Israel Bonds.

ARRIVALS: Dr. M. Levine, Director of the Fibre and Forest Products Institute, from Australia; Charles A. Breskin, President of the Brooklyn Publications, New York City, and Chairman of the Board of the Israel Plastics Corporation, Holon, on a short business visit; Mr. Boris Knoebel, prominent banker and leader of the Argentine Jewish community, with his family (by T.W.A.); Rabbi Isaac Meir, from Melbourne, Australia (by the a.s. Negbah); Mr. Robert Levy, Minister of Transport in the De Gaulle Government and now a member of the executive of French Railways, as the guest of the Ministry of Transport; Mr. Y. Hotsan, President of the Jewish Writers and Journalists Association in Argentina and Mr. L. Kibrick, member of the editorial staff of the "Mundo Israelita," a Castilian-language newspaper in Buenos Aires, as guests of the U.J.A.; Mr. David Weiss, a U.J.A. member, from Venezuela (by El Al); Mr. P. Levinson, manager of the cargo department of Zim, from Rome, where he attended the "Europe Levant" maritime conference; Mr. J. Kallin, Israel manager of I.A.I., Mr. S. Zohar, head of the Israel Police Economic Department, from a duty trip abroad (L.A.I.); Mr. Y. Sahal, chief engineer of Mach-saviv, from a business trip to Europe.

DEPARTURES: Mile Rony Baroni, to Europe, for a series of performances (El Al); Dr. M. Henrique, a member of the Israel Olympic Committee and of the Executive of World Maccabi to Europe (by T.W.A.).

BIRTH PRIHAR - To Shulamith (nee Miller) wife of Aluf-Meir Yehuda Prihar, at the Maternity Hospital, Tel Aviv, March 25, 1966, a daughter, sister to Daphna.

MARRIAGE - BEN DOV The marriage took place in Jerusalem, yesterday, March 25, 1966, between Edna Geller of Jerusalem (formerly of Toronto, Canada) and Yael Ben Dov of Jerusalem.

MEMORIAL SERVICE Prof. Eliezer Rieger A memorial service is to be held at the graveside on Har Haherod, of Prof. Eliezer Rieger, on Wednesday, March 23, 1966, at 2:30 p.m., the second anniversary of his death.

The Rina Gallery of Arts and Crafts, 13 Princes Mary Ave., (entrance Rehov Ya'ari), Jerusalem, announces that the Gallery is now under the management of Mrs. Lea Israel. Mrs. Bertha Urdan will continue on design for the Gallery and plans for export.

Ramat Hasharon Insurance Service draws attention to the newly created Lloyd's All Risks Policy for the Content of Private Pity, which gives protection wider than any known hitherto. Particulars obtainable through your insurance agent or phone Ramat Hasharon, Tel Aviv 4611, Jerusalem 2667, Haifa 3623. (Advt.)

CHRISTIAN SERVICES ON MT. ZION The Divine Services at Dormition Abbey on Mount Zion during the last days of Holy Week and Easter are as follows: The "Tenebrae" are held at 8:00 a.m., the Main Service on Holy Thursday is at 5 p.m., on Good Friday at 3 p.m. The celebration of the Easter Vigil begins at 10:45 p.m. The Paschal Mass at midnight. On Easter Sunday, a Paschal Mass will be celebrated at 8:30 a.m., Paschal Vespers at 5 p.m.

HAIFA CALLING Tune in tomorrow Tuesday, March 27, 1966 Flower Festival Programme which will be broadcast on all Kol Yisrael wavelengths at 7:30 p.m.

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Yiddish Comedy Theatre Management: Lichtenberg-Lipman First time in Israel Guest performance by South American actors PAUL GOLDSTEIN (the Jewish Fred Astaire) ANNA RAPPEL in "Fishes Zucht A Weib" Operetta in 3 acts, 4 scenes TEL AVIV: "Beit Hapoei" tomorrow, March 27, 8:45 and 9:15 p.m. KEFAR SAFA: Wed., March 28 HERZLIYA: "Tiferet" Thurs., Mar. 29 KIRYAT MOTZKIN: "Orot" Fri. Mar. 30

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Thrills and Spills On Britain's Big Sports Day

By KEITH BEECHER

Britain's most important day in the sports calendar so far this year on Saturday included a sensational finish to the Grand National; an unexpected narrow win in a close Boat Race for Cambridge (as reported briefly yesterday); a Celtic win in the Scottish Cup semi-finals; a Welsh victory over France in a Rugby Union international; a 4-2 result for England over Scotland in an amateur international soccer meeting; and the Rugby League Cup semi-finals, which deleted the Yorkshire sides to the advantage of Lancashire.

The English League game between Manchester United and Liverpool, which was an inter-service game, was a close contest. Liverpool won 2-1, with goals by the Army by 20 points against the Navy by 18 points. An exciting Rugby League Cup quarter-final at Wigan saw Wigan defeat Leeds 14-10, with Wigan leading 10-0 at half-time. Wigan's victory was a surprise, as Leeds were the favorites.

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Where to go

TODAY
JERUSALEM
Exhibitions: 1) Dutch and Flemish 17th Century Paintings. 2) Paintings by Maurya Gottlieb. Exhibit of Month: Illuminated Sephardic Passover Haggadah (14th Century). Dusseldorf, 9-11. Tomorrow: 10-1.
Permanent exhibition at the Department of Antiquities. Temporary: Finds in Caesarea. 9-1. Tomorrow: 10-1.
Oil Paintings, Frescoes and Drawings by Maim Nahor, "No. 1 Studio." Art Gallery, 9. Main, 10-1. 3-4. Tomorrow: 10-1.
Tours: University conducted tour. New Administration Building, Opposite Tower Sactia. 10. Tomorrow: 10-1.
TEL AVIV
Exhibitions: 1) "Country Girl" (Zion, Jem) films based exclusively on the performance of the main actors. Grace Kelly, winning a much debated "Oscar." William Holden and Bing Crosby have practically no supporting cast. Each of the three is excellent in his own way. Bing Crosby, for once, is not announcing his schlemmy swam and croon. William Holden, forthright and dramatic, and Kelly as the woman, who, whose final return to glamour is slightly incredible. Most decidedly a good picture, but I would have sided with the party who claimed last year's "Oscar" for Judy Garland in "A Star is Born."
The new arrival of the "Children of Adria" comes with the eye-witness impression that this Little Carnival was far more wholeheartedly genuine than last year's colossal version.
Top Entertainment
"It's Always Fair Weather" (Eden, Jem) is another Gene Kelly film, almost equal to the unforgettable "American in Paris." Dan Dailey and Michael Kid make a great trio with Gene Kelly. The former at the "Executive Meeting" almost steals the master's thunder. However, the climax of his hilarious parody is the television programme. The ballet scenes are gems of tempo and highly polished performance. (Cyd Charisse and Dolores Gray are top-class dancers with brains). The theme song will haunt you. The story of the three war-comrades who meet again after ten years, has genuine human appeal. Top entertainment and even a bit more. In a week crowded with two fake historicals, this is clearly the most enjoyable first run.
MATCH - A Shanghai factory has turned out a match that keeps on burning for 10 seconds before a whirling electric fan, the Radio, is reported on Saturday. It cannot be blown out by mouth, the broadcast said.

FEAST OF ARISTOCRATS

By REV GOTTHOLD

YEAR after year as we proceed with the seder, we still find many details in the procedure which call for a plausible explanation.

Why do we drink four cups of wine? What determined the arrangement of the seder programme? What is the meaning of the reclining posture? Why is it customary to eat hard-boiled eggs?

The Order of the Evening, or seder, is divided by the traditional four cups of wine. The first serves for the Kiddush, the second concludes the tale of the Exodus; Grace after the meal is offered over the third cup, and the fourth, the concluding hymns. This ends the official programme.

The Mishnah teaches us that even the poorest among us had to recline comfortably and drink his four cups of wine. Everyone should celebrate the Passover in the fashion of aristocrats and free men. Drinking wine in this leisurely posture, reclining from material want. However, it does not suffice just to quaff the wine, draining four cups. Their spicing, tied in as it is with the programme, is essential. For this order was the etiquette at the ancient Greek and Roman banquets.

Days of Emperors

In Rome during the days of the emperors, an aristocrat would invite eight guests to a banquet. After they had made themselves comfortable around the table, three men reclining on each of the three couches (triclinium), wine was served. Then the slaves put a washing bowl before each guest. The host (paterfamilias) started to dip his hands, a prerogative of his which originated in the family. The guests followed him with this cleansing and then partook of herbs, dipped in broth, as an appetizer (gustus; persipit). During the feast, the preliminaries they conversed, the guest of honour usually in the lead, often telling of achievements and his own family. The other cup of wine led over to the main meal (cena), the three courses of which were usually eaten in silence, with occasional compliments to the host. The first of these courses consisted customarily of eggs, or sometimes spiced rare birds, stuffed with eggs and dough. The Greek banquet presented variations in which four cups of wine were distinctly noted.

Roman Banquet

The Jewish community in Jerusalem of Roman days adopted this type of banquet for their social functions. The Talmud describes it as follows: the host would spread a special cloth at the entrance of the banquet house. On this signal the guests entered and sat down on benches or on couches (cathedra). After a goodly number had arrived and gone through the washing ritual, they all had a cup of wine and appetizers, which consisted of herbs dipped in broth. Then they went up stairs and reclined on couches, helping themselves to another round of wine and appetizer. While the guests thus established the convivial spirit and

moderately, the cloth at the entrance was removed so the signal to latecomers that they might no longer join the company. During the meal they drank wine (yayin betoch sedukh). After the meal had concluded with Grace, the guests would linger on and enjoy some more wine (yayin sheicher sedukh). (Tosephta Berachot IV, 8-9; V, 8; Mishnah Berachot VI, 4-6).

We see from this description that the boom companions did not just drink four cups, but drank at definite points in the banquet. Drinking at the beginning (Kiddush) and conclusion (Grace) of a meal was customary on Sabbath and holidays.

Following the Form For the seder of the "Feast of Liberation," the formal etiquette of a banquet was more closely followed; for on this night even the poorest of the poor was requested to conduct himself in this aristocratic style, in order to experience the historic message of Passover. However, the feasting aspect of the banquet was adopted merely as frame of reference. Emphasis was put on the spiritual programme and the meaning of the symbols.

The place, language and text of the Ha Lachma Anya has puzzled many a student. It consists of a statement of the Mafka as Erev of Indigence, an invitation to the hungry and needy, and a hopeful prayer for social and national liberation. Though usually printed together, these

three parts do not belong to the same point of the seder.

The first statement concerns the bread. On all other Sabbath and holidays, we pronounce the benediction over bread on two whole loaves. This night, we have to break one of the loaves into rather cakes of Matza, before the benediction, mindful of Deut. 16, 4, where Matza is called "bread of indigence."

Therefore, just as the indigent would not eat up a whole piece at a time for fear that he might not find anything for the morrow, so we, too, in commemoration of the

indigent days in Egypt, break off a piece and save the rest. For this reason, some use three Matzot at the seder, two whole ones on Sabbath and holidays, and one broken. As an explanation for this rite of breaking one Matza we explain: "Behold the Bread of Indigence which our ancestors ate in Egypt."

Hard-Boiled Eggs

The menu of the Roman banquet included some form of hard-boiled eggs as an appetizer before the main course. This custom as applied to the seder has met with many objections. For once, the egg on the seder plate symbolized the Special Festival (Hagga) offering. Thus a dish of eggs during the meal would consequently mean that we eat of the Hagga in the Temple. This would not be permissible even as a gesture. Another interpretation sees in this egg dish just as opposite symbol, namely a reminder of the destroyed Temple, since Jewish food symbolism generally associates eggs with mourning and resurrection. The objection raised to this interpretation is based on the joyous and grateful mood of this holiday, which does not allow such sad allusions.

On the contrary, rejoicing is the very note of the evening. It is symbolized and assisted by the wine. We may reduce the amount in our cup by a few drops when reciting the Ten Plagues, as a slight pity for the suffering Egyptian.

Kurnub First

Leaving Beerseba at 9.30, we should take the new Dimona Road through the Biblical Wilderness of Seir (the name of which is still retained by Kurnub as Seir, the Roman fort that crowns the hill where the road leaves the Beerseba plain) and arrive at Beerseba (after a drive around the new town) in plenty of time for breakfast.

Elijah's Tomb

the site of traditional Passover pilgrimages

Photo by Braun

lana. Yet no Jewish symbolism has even remotely associated these liberty cups with blood, as charged in the ill-famed cases of blood libel. The idea of wine as blood is a purely Christian invention. At the Last Supper, the Matza, the wine, and the meaning of the paschal lamb, obtained an interpretation entirely alien to the Jewish spirit, as was the sacrament through which he who eats the Matza and drinks the wine incarnates body and blood. With our cups of wine we tender thanks to our liberty and the author thereof.

Rambler's Notebook

Forgotten Glories of the South

By TR. F. MEYSELS

A FRIEND of mine (wide-ly-travelled and a folder-finder) and I were discussing what Israel has to offer to the tourist who is well educated but devoid of religious or national sentiment. "How about this for a glorious day in spring?" he boasted, unfolding the folder of the one-day coach trip from Athens to Daphne, Corinth and Eleusis. "I could easily do it," was my answer, "and propose an equally fascinating Passover outing. It is not for the fact that the organizers of our conducted tours are absolutely without constructive imagination."

I opened my own "Folder of Folders" and was able to prove that the tours offered to Israel's Tourist No. 200,000 differed from what was offered to Tourist No. 1 only in the inclusion of the "new" Edom Road. None of the other possibilities presented by Israel's continuing road-building have yet been taken into account by our tour operators.

If visitors to the capital of Greece can be shown Daphne, Corinth and Eleusis in one day and for \$6, they could easily be taken on Israel's capital, albeit at slightly higher cost, on an enchanting tour into the Desert Past. If they were willing to leave Jerusalem at six a.m., they could have a look at the ruins of the Biblical city of Be'er Sheva and the unique cave-city near Beit Guvrin (neither of which is at present included in any differentiated tour) and arrive at Beerseba (after a drive around the new town) in plenty of time for breakfast.

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The Byzantine Fortress at Ovdet

Moat, and two columns. As one ascends to the hill-top, the ruins change their character. Here we find a quarter of fairly large and relatively well-preserved houses where rich traders dwelt in the protection of the fortified town, consisting only of the two mighty and almost complete rectangles of fort and monastery where lived the tough monks and the often less tough merchants.

Looking down from the monastery, one sees the wide and flat bottom of the valley criss-crossed by the surviving tamarisk hedges of the ancient fields. The soil has remained intact and the dams which held up the runoff and forced the soil washed down by the floods to settle on these fields could be repaired with little effort.

Many Cisterns

The southern rock face is mottled with the black mouths of many large cisterns that still hold water channelled into them by an intricate system of grooves cut into the rock. This would be a promising site for a farm plus roadhouse. The time being the sight-seers would have to be content with a picnic lunch and should be ready to start again at 2 p.m.

An hour and a half would be sufficient time to cover the 60 kilometres from Abda to Subeita, even if the last few are unpaired. This would leave ample time for sightseeing in the most fascinating of the Dead Cities of the Negev, a true Byzantine Pompeii, whose inspection has so far been reserved almost exclusively for the Jewish archaeological congresses.

Approaching the town, one faces the Northern Monastery which protected the main gate. It is almost completely surrounded by a heavy sloping bastion, a talus that strengthens the masonry. All three churches have three apses, which are still standing, because the east walls, with their domed half-rounds were far more carefully constructed than the rest of the buildings.

Proceeding along the north-south main street of Subeita, we pass the Central Monastery and reach the main square, whose whole eastern front is occupied by the Southern Monastery. From here the lanes of the town run out in all directions. They are of varying widths and full of turns and corners. Most of the square is taken up by a great double reservoir into which all the roads of the northern part of the town drained.

This must have been the heart of Subeita, and in its large pond the church and the campanile must have been mirrored. One can imagine the stairs that led down to the water crowded with chattering women with their pitchers, while the men rested in front of the taverna and discussed public affairs.

Leaving Subeita at 6 p.m., we shall have had our afternoon tea at Beerseba by six o'clock and be back in Jerusalem before midnight. This, as a matter of fact, involves less mileage than the usual Edom tour. It is difficult to understand why such a journey to the "Forgotten Glories of the South" (which, by the way, is only one of the many new sightseeing programmes that our new road has so far been reserved almost exclusively for the Jewish archaeological congresses.)

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CLOUDS OVER ISRAEL

By ALEXANDER ZVIELY

"It is written" teaches Mishnah Zohar (The People and the Deeds, 15). "That Moses went into the midst of the cloud, and sat him up to the mount... and the cloud covered it six days... and the glory of the glory of the Lord was like devouring fire..." (Ex. XXV, 17, 18).

What cloud was it? None chartered but the one about which it is written: "I do not bow in the cloud, and it shall be for a token of a covenant between me and the earth..." (Gen. IX, 12). It was then that "the rainbow took off her colours and clothed Moses while he climbed up and saw what there was to see."

What were the colours? Red for war and blood; blue for peace and the skies; green for heavenly pastures; and black for the years of distress. The yellow hue was for the burning sun, the brown tan for the desert sand, and the white and the golden rays for the everlasting glory of the Lord.

And so Moses went up to plead our cause, clothed in all the pain and anguish of future generations. We can well imagine "what there was to see" and yet we cannot fail to feel reassured, for he was finally "pleased with everything."

Let us consider: wasn't it the very same cloud about which it is written: "And the Lord went before them by day in a pillar of a smoke, and led them the way"? (Ex. XIV, 21, 22). Wasn't the road in the wilderness the thorny path of the king of Egypt? Didn't it written in the same chapter that the king of Egypt "took six hundred 'chosen' men and all the chariots of Egypt" to fight the children of Israel? And that the cloud came "between the camp of Egyptians and the camp of Israel..." (Ex. XIV, 26). The echoes of Moses' words still sound to the frightened: "Fear you not, stand still, and see the salvation of the Lord."

When the anonymous sage in Mishnah Zohar explained the meaning of the cloud to his friends — all great rabbis — they paid him homage and exclaimed: "Why were we born into this world if not to

listen to such words from your mouth?" For the glory of Moses is the hope of Israel and it is he who still leads us to salvation. The rainbow recalls the covenant and the cloud leads to fulfillment.

It was only by day that the Lord led Israel by a pillar of smoke. In the darkness of the night He went in a pillar of fire. For it is in the darkness of a deep night that the Angels of Destruction muster their forces. Every generation lived through its Passover with different hopes and desires, but they were all prayers for survival and redemption. The promise made to Abraham would, they knew, be kept.

Traditional Values
It was not for the traditional value of the Passover observance but for the hope it represented that the Spanish Jews persisted in their faith under the threat of the Inquisition. The Angel of Destruction hovered outside the doors, but the righteous who observed the Feast in the cellars knew that they would survive. The user helplessness of the Jewish masses dispersed across the continents would have been absolute but for the Feast.

The Jews who gathered in the bunkers of the Warsaw Ghetto to celebrate Passover Eve on the night of April 19, 1943, were most acutely aware of the real meaning of the observance. The first Jewish armed unit in centuries knew that the judgment had been pronounced. It did not hesitate to follow the pillar of fire.

The people of Israel have never feared the rulers of Egypt. Nevertheless, the dark clouds threaten and many a man of little faith is confused. To all those who search for the meaning of the Feast, the promise of the ultimate victory of the spirit. The challenge taken up by Moses faces us again. It brings out the reality of our terrible struggle for survival, fought from the narrow streets of the Warsaw Ghetto to the very walls of the Old City of Jerusalem. It is in the bright kaleidoscope of Exodus achievement that we plan, build and fight today.

Passover in Warsaw, 1943

On the 18th of April 1943, we received the information that additional units of the Black S.S. had arrived in the suburb of Praga.

By four o'clock of the next morning the walls of the ghetto were already closely surrounded and when dawn broke, the first companies moved into the ghetto. Singly or in groups of two or three soldiers, the Germans penetrated into the streets of the uninhabited parts of the district. They hoped to surprise us, but the Jewish resistance organization was prepared.

At six o'clock S.S. troops, armed to the teeth, with tanks and machineguns, armoured trucks and ambulances, moved into the main ghetto area. High officers of the S.S. and Gestapo watched

The streets were empty; all our people had sought refuge in our underground bunkers and other hiding places. But the resistance movement was ready. It had established three key positions in order to block entry into the main ghetto streets.

Two hours later, the Germans brought up small cannon and began to shell the Jewish houses. They moved in without opposition, but suddenly a hail of hand-grenades descended upon them from the windows.

By five o'clock in the afternoon there were no more Germans within the confines of the ghetto. They all had to withdraw to the uninhabited parts of the district. This was the first day of the ghetto uprising.

I. BLUMENFELD

Giora and the Afikoman

By EPHRAIM KISHON

PLEASE don't invite me to any seder this year, because I won't come. And not for any religious or traditional reasons. On the contrary, because of the Honig! Last year, the saintly woman spent the holidays at a health resort, so the Honigs took pity on me and invited me to their intimate family seder. This was a signal honour because, apart from myself, only the host, Victor Honig, and his wife, Giora, were to be there. Victor informed me that the Honigs would be strictly traditional, because Grandpa Baruch was seriously Orthodox and would not tolerate the slightest deviation from the prescribed ritual.

"The child too, takes these things very seriously, and I like that, because it develops his proper Jewish feelings," Victor said before we parted. We were not to meet again until the seder, if possible in semi-formal dress.

The atmosphere was solemn. The big table beautifully laid, with exquisite engraved silver candlesticks, a hand-painted seder plate inherited from Victor's great-grandfather, to say nothing of the massive, baroque armchair of seder-conducting Grandpa Baruch, because that was a real museum piece. Before the ceremony started, I exchanged a few words with the glossy-haired little sabbat clad in a blue velvet suit.

"Well, my boy," I asked Giora patronizingly. "And what are you going to ask for the afikoman?"

"A three-wheeled cycle," replied Giora. "With a horn!"

"All right, my boy," I teased the child, "but what will happen if you don't manage to steal the afikoman?"

It took us some time to arrange everything according to the patriarchal order. Finally, satisfied, Grandpa Baruch conducted the seder in his pleasantly rambling deep voice, here and there inserting some lively comment of his own. Victor's freethinking mumbled added a discordant note to the proceedings. While Hildegard's eyes expressed mute devotion, the child was a picture of eager expectation: when would they hide the afikoman?

"The afikoman," he whispered from time to time into Victor's ear. "What's the matter with that afikoman?"

Victor saw that Giora was becoming restless, so, to calm him, he broke off some of the middle layer of matzo and motioned Grandpa Baruch to hide it, because the child was nervous. This almost caused the patriarch to have a nervous breakdown.

"You want to hide the smaller piece?" he whispered in a trembling voice, raising his eyes heavenward. "Honey, above what ignorance?"

With that, he wrapped the legitimate larger piece in a napkin and hid it under his pillow. Then we all went to wash our hands...

As we stood there in the bathroom Giora's Indian yell suddenly rent the air and our ears drummed. We rushed back and found the hero of the evening crying as if he were the Minister of Finance during the budget deficit, a napkin in his hand, and in the napkin — nothing.

We went over the armchair inch by inch, but found no crumbs. We searched the sofa, the desk, the bed, but found nothing. "Well, if we can't find it, we can't," I tried. "Let's go on."

A storm of protests followed this remark. "For 63 years I have conducted seder," Grandpa Baruch snorted, "but nothing like this ever happened before. We can't go on without afikoman..."

Shocked silence. The nightmare of a Passover without seder pressed heavily upon us. Gargoyles of the heretical damned seemed to grin down upon us from the ceiling. Grandpa Baruch's breath came in gasps and he leaned heavily upon the table.

"Don't get excited, father," Victor said. "We'll find it. It must be somewhere around, nobody has stolen it..."

Hearing this, Giora jumped up and pointed a finger at me: "The dog knew beforehand that I wouldn't find it..."

I aged years in a matter of seconds. The whole family turned on me, their eyes bloodshot. In the deadly, red-hot silence, Victor meekly asked me what kind of corny joke this was...

"Now, now, that's not the way to do it," Victor said, then seeing that they would believe only factual evidence, he seized the armchair and with his shaking hand groped about in its bowels. "It must have fallen in here..."

"I don't believe it," Giora remarked. "Why did you have to invite him at all?"

"Excuse me," I said, then turned over the heavy armchair and with a desert knife sliced open the upholstery. Crouching down, I searched with nimble fingers among the springs, but that confounded matzo was nowhere.

"It must be here," I whined and dug the stuff of the

spring. One of them jumped out and bored into Hildegard's face. "You were right," she said. "The afikoman was here all along."

"What can I do, it's gone!" Hildegard cried. "I jumped out of the window!"

"Yes," Giora said and in his anger smashed his little wine-glass on the floor.

Grandpa Baruch went on foaming at the mouth for a while, then faintly into the mutilated armchair. Victor and Hildegard looked at me as if I were Pharaoh or the Red Sea.

"I suppose you're satisfied now," the woman sobbed. "You've ruined our seder..."

I realized that only by heroic means could the day still be saved and grasped the Hagga from the hands of the collapsed patriarch.

"In what does this seder differ from other seders?" I read in a hoarse falsetto. "Other seders we celebrate with afikoman, but this seder we shall celebrate without

afikoman. Because we were slaves in Egypt and the Eternal brought us forth with a strong hand and outstretched arm."

"Amen!" the Honigs chimed in, realizing this was their last chance. Giora stared at us, suspecting a trap, but Hildegard gently reassured him saying:

"That's how it is, son. At this seder the wishes of whoever has not found the afikoman shall be fulfilled."

"A three-wheeled cycle," "All right," Victor said. "All right!"

With a horn!" We sighed with relief and wiped the cold sweat off our brows. As the tension dropped, Grandpa Baruch came to his senses and asked for matzo. From then on, there were no more hitches, but I think there hardly ever was a seder whose participants recited the "Sheheyanu" with so much feeling.

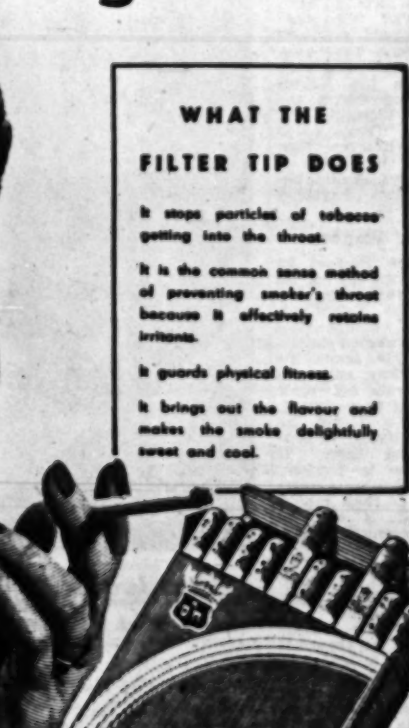
The real scandal came at the end. As we rose from table and I prepared to leave, my head reeling, Giora's blood-curdling war cry again made the walls shake.

"Ima!" the child cried, holding an armrest in his hands. "We found the afikoman! Now what will happen to my cycle...?"

So that's why I have to ask you to refrain from inviting me to the seder.

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FOLKLORE OF THE EXODUS

Rabbinical Legends of the Going Out of Egypt

By ARTHUR SAUL SUPER

AMONG the traditions preserved in the Jewish people, there is one which occurs so persistently that it may well refer to some authentic tribal tradition. In commenting on the verse: "On the fourth day, the firstborn of the Egyptians died" (Exodus, V 15), the Rishonim (Talmudic sages) said: "The firstborn of the Egyptians died in the wilderness and the firstborn of the Israelites died in the wilderness."



Slaves at Work

(From An Ancient Egyptian Monument)

Plagues and Wonders

A whole literature of legend has grown up around the plagues and wonders which happened in Egypt. The first one I have selected, as an example, reveals an interesting characteristic of the Agadah, which was to personality, as it were, trees, rivers, lands and other inanimate objects and give them an apparent claim to the same rule of justice as living men. This is illustrated in the following legend.

"Why," asks the Agadah, "did Aaron and not Moses smite the waters of the Nile and turn them into blood?" The Holy One, Blessed be He, said to him (Moses): "These waters preserved you alive when you were cast into the Nile as a newborn infant. But your life you will not now turn and smite them with your rod. Aaron shall do so."

So also with the dust of the earth. Aaron is told to smite this to bring on the plague of vermin. Moses was again excluded from the Holy One, Blessed be He, said to Moses: "The dust which covered your deed when you returned again to his iniquity."

Moral Precepts

Occasionally, the Agadah simply adduces a straightforward moral instruction from the text. Thus commenting on Exodus, Chapter VIII, 17: "But when Pharaoh saw there was respite he hardened his heart," it says: "Such is the way of the wicked at all times. When he is troubled he humbles himself, but as soon as things become a little easier he returns once again to his iniquity."

During the three-day plague of darkness the Egyptians were in complete black-out, but the Israelites could see everything. They therefore entered the Egyptians' houses and made mental notes of where they kept all their valuables hidden. Subsequently the Holy One, Blessed be He, ordered them to "demand everyone from his neighbor."

The Israelites then went into the houses of the Egyptians and said to them: "Give me such and such a vessel. I know you have it." The Egyptian would reply: "No, I haven't." "Oh yes, the Israelite would reply, 'I know you have. I have seen it and it is in such and such a place.' Then the Egyptians would acknowledge the probability of the Israelites and would say: 'They could have taken whatever they wanted during the plague of darkness and we should never have known anything about it.'

Strategy of Plagues

The Holy One, Blessed be He, used the strategy of an Emperor in inflicting the plagues on the Egyptians. What does an earthly king do when a province rebels against him? He sends his soldiers and they surround the city. First, he cuts off their water supply. If they repent, he is satisfied; if not, he brings up terrifying proclamations against them. If they repent, he is content. If not, he shoots arrows against them. If they repent, he is satisfied; if not, he brings up mercenaries against them. If they repent, he is satisfied; if not, he brings up mighty spearmen against them. If they repent, he is satisfied; if not, he throws burning oil against them. If they repent, he is satisfied; if not, he uses great catapults against them. If they repent, he is satisfied; if not, he overweighs them with the sheer weight of numbers. If they repent, he is satisfied; if not, he imprisons them in dungeons. If they repent, he is satisfied; if not, he executes all their prominent men.

Thus it was with the Holy One, Blessed be He, and Egypt. First, he cut off their water supply, as it says (Exodus, VII, 20): "He turned their Nile to blood." They did not repent so he brought terrifying plagues against them. They did not repent so he brought up the plague of frogs, whose croaking was most unbearable and entered their very houses. They did not repent so he launched arrows against them. These were the first which stung the bodies of the Egyptians like piercing arrows. They still did not repent so he sent great armies against them. This was

tread it into the clay. The straw would pierce their heels and draw blood which mingled with the clay. Rashi, the grandson of the Rosh, said: "Should God not have brought them into Palestine by the straight road?"

Why then did He divert them? As soon as the Canaanites heard that the Israelites had left Egypt they immediately pursued a scorched-earth policy, they arose and burnt the seeds, cut down the trees, razed the buildings and stopped up the wells. Therefore God said: "I promised Abraham that his people would enter a land full of good things and behold here is a desert." He, therefore, led Israel about in the wilderness for forty years until the suspicions of Canaan had been lulled and they rehabilitated the country.

When the children of Israel went forth from Egypt they had a promise to redeem, namely, to take up the bones of Joseph to Palestine. They are told in the Mishna, which is one of the oldest Agadic and Halachic commentaries on Scripture, how this was done.

Moses' Wisdom

"And Moses took the bones of Joseph with him" (Exodus, XIII, 19). This shows the wisdom of Moses and his piety. Thus while the people of Israel were engaged in collecting booty he buried himself with the bones of Joseph. Therefore of him Scripture says: "The wise in heart assumes duties" (Prov. X, 13). Now how did Moses discover where the bones of Joseph were buried (the Egyptians had hidden them, for they knew Israel would not depart without them). We are told that Serach, the daughter of Asher, had lived on from that generation and she revealed the grave of Joseph to Moses. She said to him: "The Egyptians put him in a coffin."

The Time of the Exodus

What was the exact time of the Exodus? The Bible says: "And Pharaoh called to Moses and Aaron at night" (Exodus XII, 31).

Pharaoh, says the Midrash, made the rounds of all the houses of his servants and got them to look out for Moses that night, in every square of the city. "Where is Moses?" they called. "Where does he live?"

The children of Israel made fun of him and exclaimed: "Where are you going Pharaoh?" He answered: "I am looking for Moses." They replied: "Oh, Moses lives in such and such a place or in such and such a place." Thus they made sport of Pharaoh until he actually found Moses.

Pharaoh said to Moses: "Arise, and get ye out from the midst of my people." Moses answered: "Are we thieves that we should steal away by night? Thus hath said the Holy One, Blessed be He: 'No man shall come out from the door of your tent until morning' (Exodus XII, 22). We shall not go forth ex-

cept with a high hand in the presence and sight of all Egypt."

The Right Month

Rabbi Akiba said: "God took Israel out of Egypt in the only month suitable for the Exodus. He did not take them in Tammuz because then it is burning hot; nor in Tebeth, for it is bitterly cold, but of a set purpose in Nisan, which is an excellent month for travelling being neither too hot nor too cold."

Should you ask why they did not go forth in Tishri (which is a time of moderate weather), the answer is that it is then the rainy season.

The greatness of God's love for Israel is emphasized in the Midrashic idea that God expectedly awaited the exodus of the Israelites at the end of the time to come, and when it arrived He redeemed them on the very instant.

As this is to teach you that as a man measures out to others so it is meted out unto him. Miriam waited for her brother while he was in the desert. And his sister stood afar off" (Exodus II, 4). (Ref. to the incident when Moses was placed in the bulrushes). Therefore as a reward in the

The Bible says: "God led them not by way of the Philistines, for that was near" (Exodus XIII, 17). Says the Agadah: "Should God not have brought them into Palestine by the straight road?"

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King Ramses Driving the Foo into the River

(From the Karnak Temple Inscription)

desert. God caused the Ark, the Shechinah, the priests and this one said: "I shall not descend first," and while they were debating and making up their minds Nachshon, the son of Aminadab, jumped forward and plunged headlong into the waters.

Speak unto Israel

"At that time Moses was saying very long prayers before the Holy One, Blessed be He. The Almighty said to him: 'Moses, my beloved ones are sinking in the sea and you are standing there and saying prayers?'"

Now what is more, with Jacob there went up a retinue, comprised of the servants of Pharaoh and the elders of his house; but with Joseph there went up the Ark of the Covenant, the Divine Presence, the priests, the Levites, all Israel, and the asses and camels of Israel.

Legend tells that when Israel was standing by the Red Sea the tribes were busily debating precedence. Rabbi Elazar said: "The tribes actually refused to step

Many Customs—One Passover

By PINHAS BEN YAIR

JERUSALEM'S population has been gathered in from all four corners of the earth. Each community brings with it from its country of origin a colorful variety of customs and patterns of living which have followed for many centuries.

When does the atmosphere of Passover begin to develop in Jerusalem? It may be said that at the very beginning of the last day of Passover, preparations are initiated for the next one. They achieve full tempo as early as the beginning of summer and, before the month of Sivan is out, the pious hurry forth into the fields and granaries, stand over the reapers during harvest as they bind the sheaves of corn and stack them in the barn in order to ward off the evil eye of rain moisture that makes them *hametz*. Afterwards the wheat is packed in new white sacks and brought to town, milled; meticulous care being taken to see that no *hametz* gets mixed up in it and all the work being carried out specifically for making *matza* to fulfil the religious duty involved.

Some Hassidim (those of Karlin and Lelov) as well as Sephardim, are accustomed to the custom of rolling pins and perforators, exercising their unpractised hands to roll out the *matza* in this layers, perforate it and hand it to the Rebbe who places it in the oven.

Among the "workers" at this bakery may be seen comfortable merchants and businessmen, industrialists and householders who have shaken off the everyday care of Passover eve and have descended into the tiny stichel of the Rebbe of Zwi to roll out *matza* in a frenzy of religious joy and to enjoy the finished product.

After Evening Service, each family sits down to Seder. Ashkenazim sit round the laid

LIST OF EVENTS DURING PASSOVER

Tuesday, March 27
Second Seder for Tourists at President Hotel, Jerusalem.

March 27—April 18
Exhibition of Jerusalem Artists at Artists' House, Jerusalem.

March 28—29
Ein-Gev Music Festival.

March 29
Special Service for Tourists at 9:00 a.m. at Yeshurun Synagogue, Jerusalem.

March 29—April 9
Jerusalem Artists' "At Home" — the Artists' House, Jerusalem, in the evening.

March 29—April 9
The story of King Solomon's Stomach-ache at "Wise" shop, Jaffa Road, Jerusalem, by Mrs. G. Wigoder.

April 1
Reception for tourists by the Mayor of Jerusalem and the Government Tourist Corporation from 5-6 p.m. Gen. Hashachanin, Talbiyah, Jerusalem.

April 2
Song of the Sea Celebration along the Tel Aviv shore.



Baking the Matzot From the Mantua Hagadda (1561)

Formerly in the Museum of the Jewish Community of Frankfurt-on-Main

Among the domestic, private bakeries in Jerusalem, one of the most famous is that of the Zwieler Rebbe in the Yisrael quarter. It is in fact a tiny room which serves during the rest of the year as a stichel (prayer-house) but on Passover eve it is transformed into a *matza* "bakery." At the top of the room on the western side, whitewashed bricks are arranged one on top of the other, and a log fire is kindled inside. A long table overlaid with tin sheeting is placed along the length of the room. On both its sides, *Hassidim* stand, armed with rolling pins and perforators, exercising their unpractised hands to roll out the *matza* in this layers, perforate it and hand it to the Rebbe who places it in the oven.

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Orient Travel Diary II

TAKING OFF FOR BANGKOK

By TED R. LUKIE

THERE is an atmosphere about airports at night and especially at midnight that makes a traveller feel that he belongs to a new international fraternity. It's no longer a select club of "short-termers" as the trans-oceanic passengers called themselves only ten years ago when they collected signatures of fellow passengers on dollar bills pasted end-to-end in long chains. Today, when you arrive at Lydda to check in at the airline counter you look over the others in the queue around you and begin to speculate on who they are and why they're flying.

On Wednesday nights at about midnight, the knot of people around the Air France counter are obviously not the usual tourists or businessmen coming or going between Israel and Europe or the U.S. Well who are they, I asked the Itin reporter — the man who meets and greets all the planes and knows all the answers at Lydda.

Emigrant Plane

AND so the passengers being weighed and getting their baggage tagged are not the usual tourists or businessmen coming or going between Israel and Europe or the U.S. Well who are they, I asked the Itin reporter — the man who meets and greets all the planes and knows all the answers at Lydda.

In the first place, he says, this is a plane of *sordides* (emigrants). As the most direct connection with the Far East, it will have on board a family or two en route to Melbourne — they all make their connection at Manila and two families returning to Persia, all in all 14 passengers whose ground staff at the air terminal

the migration officials, frontier police and others cannot help but treat as people apart. There is nothing but correct official behaviour toward them — no extra smile or "Bon voyage" or "Happy Landing" to send them on their way.

The three couples going to Australia each have their own story to tell. One of the women still has the tattooed concentration camp number on her forearm that tells a story of its own. One of the men is a seaman who has worked on a merchant ship since the War of Liberation, starting as a wiper and ending up as a fully-fledged machinist. But he has a wife and two children and wants to live ashore with them and cannot make a living at prevailing wage rates in Haifa, he says. Ten pounds a day is all he can earn doing repair work at the shipyard, and his standard of living on the Carmel has cost him much more than £1250 a month. He has eaten up the few thousand dollars he brought with him from Czechoslovakia eight years ago and now he is off to join relatives in Melbourne who have promised him work and better wages.

There are four children, too, among the emigrants — a girl of nine, a boy of eight, a girl of five, and an infant girl of 11 months. The baby turns out to be the best traveller on the plane. In her hammock, slung down from the baggage rack over our heads, she sits up and calls in baby-talk to all those around her with a sweet smile and a contagious giggle.

THE returning Persians are the gayest of the passengers. In a few months they will be back at the office of the Jewish Agency representative in Teheran waiting about the mistake they made in leaving Israel and pleading for "repatriation."

But now they are excited by the anticipation of seeing their families again after a lapse of five or six years. And they are coming back with gifts from the Holy Land, too, mostly articles of a religious nature that they have bought and show off to one another: a shawl (prayer shawl) and embroidered skull caps etcetera. They are especially prized when they get back to Teheran.

The happiest of the lot appears to be a young man in his early twenties whose fancy black shoes are as shiny and gleaming as his smoothly oiled jet black hair. He proudly displays the presents he has bought for his parents and tries to cheer up an old couple across the aisle who seem already to be unhappy about having left Israel.

Little Enthusiasm

There is little response to the young man's apparent enthusiasm either among the Persian Jews or among the others who are on their way to Australia. "I never was so nervous," one of the latter told me, "one of the latter — he'd been to many countries as a sailor in recent years — but about what was Israel did not weigh lightly on him and reflected itself in his short sharp answers to the kiddies' eager and curious questioning about the voyage, the plane, and the Persian signs at the Teheran airport. Among the other passengers are an Andalusian couple, an Indian with a European wife on their way to visit children and grand-children in Bombay. There is a businessman from Ecuador on his way from Tel Aviv to Hamburg and Leipzig en route to trade fairs in Tokyo, but with plenty of time for a stop-over in India."

They are not perhaps a cross-section of the passenger list, but they are nevertheless probably typical of the air travellers that you may find if you go to Lydda any Wednesday night around midnight and stop at the Air France counter.

World Citizen

There is also a real world citizen on the plane — a U.N. official on his way home to Manila on completion of two years of service with the U.N. Trust Supervision Organization as an administrative officer. He has been reassigned to ECAFE, the U.N. Economic Assistance to the Far East, at Bangkok, but he is going on to the Philippines first to pick up his wife and daughter and bring them back to Thailand.

He has enjoyed his period of service in Israel and is wondering if the future in Bangkok holds as much in store for him. But he is proud of his U.N. passport and is no less a good Israeli through an international civil servant.

These are some of the travellers who flew on Air France's Tel Aviv-Teheran service one day early this month — on the plane that makes a connection at Teheran with a Paris-Tokyo service — which has in a few weeks added one more link to Israel's world connections through the gateway of Lydda.

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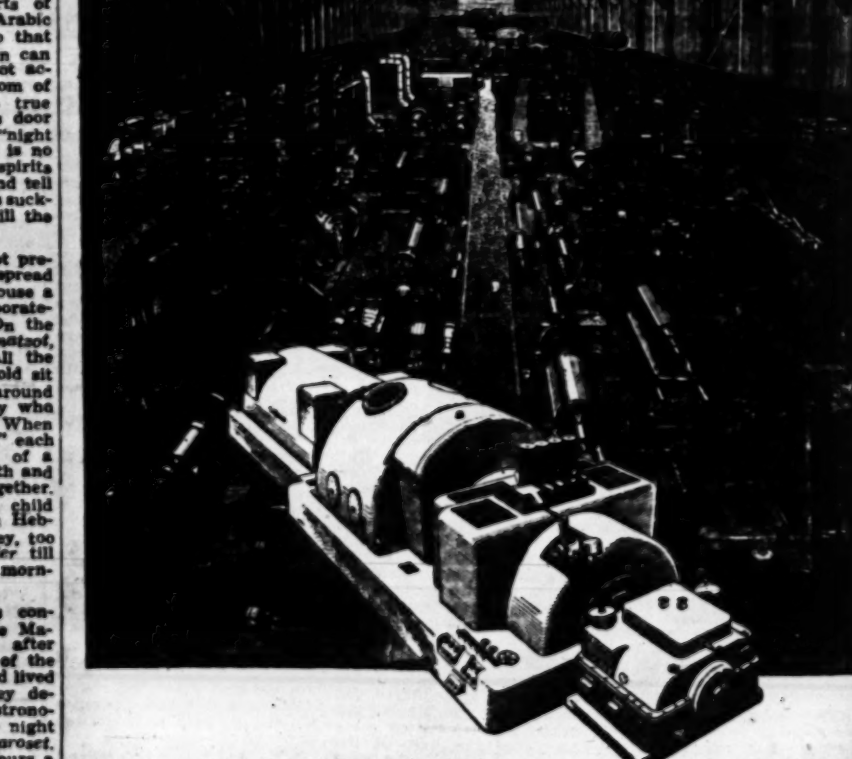
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with the participation of: Getta Luca, Waller Bach, Bitosh Davidov, Fredy Levy, Jehudit Amir, A. Gronovsky, A. Argaman, Joseph Pollak, Zalik Reuven.
And guests: BABE WALLACE—VIRGINIA CAPERS

Internationally famous American Negro Stars
Play and Director: LICA GRINBERG
Costumes: JEAN GILLON. Musical Management: Dr. H. WINTERNITZ. Ballet: MIA ARBATOVA.

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Increasing Israel Attractions

SEASON CAN BRING VISITORS

By PAUL KORN

THE Passover festival with its customary gathering of tourists is a reminder that the Seder night could well become Israel's top tourist card.

Spring is here. You feel it everywhere. The travel agent, the airline booking clerk, the hotelier have replaced their winter gloom with welcoming smiles. Even this year, in their own words, the Passover tourist situation is "not bad," despite the fact that many persons did cancel their bookings and fewer visitors will be here than a year ago.

This was to be expected. When newspapers carry large headlines devoted to threats of war, it is difficult to hope that the inside pages calling people to "Visit Israel" will have an unalloyed effect. Those that come to spend their Seder in Israel this year must be considered of harder material than the average tourist.

Tourist Mark

For the many that have come the Government Tourist Corporation must be congratulated. Publicity for Israel as a "tourist country" is apparently making its mark. Yet the personnel of the Corporation must feel as if they are climbing an ever-growing mountain. Ever since the Corporation was formed last summer, everything seems to have gone against it—arms shipments, border skirmishes, emergency preparations, delays, cancellations, and worst of all, Press reports describing the area as almost anything between a "volcano" and a "volcano." The Tourist Corporation has now the opportunity of shattering these elements of the imagination, by giving the tourists who have come here a chance to enjoy themselves thoroughly. But to make this a reality is not at all simple.

In the tourist's vocabulary the difference between "terrible" and "terrific" is very slight. He, and much more so she, will be sure to spread word of their visit, which should be Israel's best publicity. A great deal could still be done to make Passover a little more memorable, to make that come from afar to spend it here.

Millions of Jews will be present tonight at the Seder, reciting "Next year in Jerusalem." Again they will hear the story of how the Children of Israel, from the Red Sea to their Exodus from Pharaoh's land. Why not notice those who remain in New York or Johannesburg this year, to spend next year's Seder in Jerusalem? The "Passover Pilgrimage" to Jerusalem, to hear the world's finest cantors (and they should be brought over as well to lead the sederim), could hardly fail as a tourist attraction.

Seder on Red Sea

But the seder in Jerusalem would be only a mild affair to one which might be held on the Red Sea shore. Elias, that should be "The Night" of the year. If a village like Ein Hod can draw several hundred outsiders to a Purim party, Elias can draw a richer in Bible events, surely cannot fail with a "Red Sea Seder Night."

I remember on occasion some years ago when a large group of tourists were down at the pioneer town. It was a warm and pleasant night, and they were sitting in the ramshackle soldiers' canteen at the seaford, singing. Soldiers and civilians were attracted. From then on throughout the night till four o'clock in the morning, the Israelis, Americans and Canadians many of them young in spirit



Interior of the Italian synagogue from Conegliano Veneto which has been transferred to the Maale School Building (former Schmidt School) in Jerusalem.

If not in years, whirled to folk dances. A soldier girl, accompanied by an accordion, taught local dances to the visitors. The visitors responded with Negro spirituals and their local dances. I tell this story because it is a pleasant memory, and I remember it. The tourists had learned something that they could take home with them. Hearing and seeing are an essential part of tourism, but doing things personally is worth more than anything else. The Swiss and the Austrians teach their visitors to ski, and even the Jews of the French Alps at Monte Carlo have enjoyed the thrill of playing.

Teach the Hora

We should take time down to Elil for the big night, and teach the tourists the hora. The next year the number of visitors would be doubled at this time. Hearing and seeing are an essential part of tourism, but doing things personally is worth more than anything else. The Swiss and the Austrians teach their visitors to ski, and even the Jews of the French Alps at Monte Carlo have enjoyed the thrill of playing.

The first seder is perhaps more than anything a family night. It is also the night to have a guest. Families here should be encouraged to have a guest from abroad. A start in this direction has been made this year, and about a dozen families in Tel Aviv alone have volunteered to entertain tourists at their table while a committee for the purpose has been formed in Jerusalem by the Government Tourist Corporation.

So much for the night. The day should be a disappointment either. During Passover week, this country looks as if Nature has been a housewife, and has ignored life. It is colorful and we loved it— but it was an irrelevant love. The folk dances and the communal singing gave us the comfortable feeling of companionship that we imagined epitomized the spirit of the kibbutz. It was not too unhealthy escape into what seemed idealism.

We were not then aware that we were escaping from any sort of reality. We would be equally adamantly have denied that we were seeing Israel through rose-colored glasses. We heard, of course, that the pioneering life was full of hardships, but we were certain that these hardships were more than dispelled by a spirit of adventure and fulfillment and an atmosphere of oneness.

Emotion and Pride

We saw the film short "Flowers in the Desert" even times, and each time felt the same overwhelming surge of emotion and pride. This exciting and inspiring film had some connection with us, the connection was as yet undefined, but even so it was compelling.

enthusiasm over the country of the Bible, the winter sun and flowers. Those for whom nature's green beauty is a part of every day might prefer the desert, which could be another of Israel's best attractions. And that is not to mention the hearing and seeing are an essential part of tourism, but doing things personally is worth more than anything else. The Swiss and the Austrians teach their visitors to ski, and even the Jews of the French Alps at Monte Carlo have enjoyed the thrill of playing.

It's Mine...

By SANDRA MAIZEL

I WAS brought up in a family saturated by Zionism, and was early exposed to the dream. Zionism was not taught by any obvious indoctrination. It was just there, we ate it, touched it, arranged it in drawers. It was our substitute for religion.

After sitting in public school all day, we were not exposed to healing sunshine; instead we learned Hebrew. In the summer we were first campers, then counselors, at a Hebrew-speaking camp—an oasis of Judaism in the midst of those foreign to Judaism. There we played, swam, danced in our artificially created, but seemingly authentic "Little Israel." The tales—called by Indian predecessors Quenouilles, were renamed Kinneret to blend with the illusion.

The Zionism we learned was ignorant of life. It was colorful and we loved it—but it was an irrelevant love. The folk dances and the communal singing gave us the comfortable feeling of companionship that we imagined epitomized the spirit of the kibbutz. It was not too unhealthy escape into what seemed idealism.

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and Deborah conquered Sisyphus. Bible quotations beautifully inscribed in English should be clearly displayed for all to see.

Tourist organizers often tend to forget that visitors have only a normal amount of attention span. I stood in the country in one week. If Israel lets the tourist enjoy himself, he will see everything in the country in one week.

It took some time for this to sink in. In 1951, Carl Frankenstein edited a collection of studies in absorption. The Department of Education, the Ministry of Agriculture, and the Ministry of Health, among others, have sponsored a number of investigations, and the results are being published in a series of booklets. The results are being published in a series of booklets.

Sign of Acceptance

I was told to expect a rather cold reception in the kibbutz, and in spite of the fact that no one went out of his way to welcome me, I looked upon this gratefully, taking it as a sign of acceptance. I had heard how an indiscriminate welcoming of newcomers is an unhealthy and morally disturbing factor in the regulated kibbutz life.

The kibbutz can hardly be condemned for its wariness. Why should the members of the kibbutz make a place for outsiders in their closely-knit society, form any sort of warm relationship with those who are merely experimenting, tasting a new way of life, and venturing, and intended to move on shortly, leaving behind those whose life is the kibbutz?

In the cities I was surrounded at the elegance of dress, the air of the kibbutz was solely in khaki pants, but I was surprised to see so obvious a minority of America's middle-class people in the kibbutz. In my conservative clothes I felt that I was a stranger in a strange land.

All these seeming contradictions have not made my attitude towards Israel negative. It is just that I must now come to terms with myself, and make the attempt to assimilate the dream and the reality. The Lake Kinneret I first knew was a tranquil spot, isolated and secure. One of the shores of the actual Lake Kinneret is a border between the desert and an enemy country. Here is the tremendous gap between the illusion and the reality. The kibbutz is a border between life and the enemy. Life is a concentrated and accentuated affair.

Handmade Paper in Jlem

By ADA ROSENBERG

IT all began in 1940, when a group of "illegal" immigrants was caught by the British and sent to the Crown Colony of Mauritius. The group was taken to a small island in the Indian Ocean, where they were held for a year. During this time, they began to make handmade paper from local materials.

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cial scientists and instructors would be a blessing in many ways, and help to open the eyes of the young people who serve as volunteers in immigrant settlements to the difficulties they face and restraining their natural impulse to do everything at once, which is responsible for many of the mistakes that they have made and for much of the resentment that has been created.

Lectures on Oil

A purely intellectual approach is often useless in trying to build bridges between East and West. This may be one of the reasons why the Government's efforts at immigrant education have so often failed flat. In one instance, a lecturer went out to a settlement of immigrants from Kurdistan to tell them all about Middle Eastern oil problems. Attempts at "enlightenment" in this fashion rarely reach such a degree of absurdity, but programmes often lack imagination.

No matter what the level at which the lectures are pitched, their usefulness is limited in any case. They appeal only to intellectuals, and make for a minimum of participation. Films, drama performances and dances will usually do better, and also help make life less dull and bleak.

The least happy agency for work among newcomers is the political party. It introduces artificial differences and has often even split settlements on the basis of assumptions which mean nothing to those not familiar with Zionist history or the conditions of the new homeland. It makes an appeal to resentment and offers scapegoats for its own failures. It is a source of objective difficulties, and it teaches people how to get something for nothing.

This is the last of eight articles. The others appeared on March 14, 15, 16, 19, 21, 22 and 23.

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U.S. Report on Tourist Hopes

By JEROME KELL LURIE

Jerusalem Staff Correspondent

NEW YORK.

THE 438-page report on the development of Israel tourism by a team of nine American Point Four experts projects a five-year plan for the attraction of 100,000 visitors to Israel by 1960, more than double the 1955 figure.

How realistic is this goal? Indubitably, world tourism has increased tremendously in the last few years and will continue to grow as long as the general level of prosperity remains high. The report cites the example of Bermuda, which reached the 100,000 figure in 1954, more than three times the pre-war figure. But a round trip to Bermuda from the U.S. costs \$30, and the island has built up a tradition as a honeymooners' paradise. How long will it be before a round trip from, let us say, Paris, to Tel Aviv will cost only \$30 and French newswomen will be spending their honeymoon in the Land of the Bible?

On the other hand, as the report points out: "The Middle East represents a ready-made travel market to many thousands of tourists who have seen Europe and are looking for different regions to visit." The growing travel pattern toward the Middle East may be shown by the fact that from 1948 to 1954 the number of visitors to the United Kingdom increased by 53 per cent, to Italy by 137 per cent, and to Greece by 645 per cent.

One of the most important trends in the study group's findings was a mail survey of 2,000 American tourists to find out why they had visited Israel, how long they stayed, and what they liked and did not like. A 29 per cent return, which is considered excellent, gave the team 875 replies for tabulation. One hundred replies have since been received but have not been included.

Personal interviews would have been more desirable than a mail survey, much more expensive. The accuracy of the replies, however, was checked in a personal interview of 20 people in 18 American cities. The results of both surveys were largely the same on vital questions.

It was found that Israel possesses tourist attractions, present and potential, which tourists like. More than four-fifths of those replying (more than nine-tenths of the Jews) said that they would like to visit Israel again and that three-fourths said that they would like to visit Israel again and that three-fourths said that they would like to visit Israel again.

Shaw Chorale

The piece de resistance this season will be the performance, on Saturday, March 25, of Robert Shaw with his 80-man chorus and orchestra. They will present the Mozart Requiem, a selection of pre-Bach music, part of Eliezer's "Avodot Hakodesh," a selection of chorale music by Ives, Barber and Gershwin (Porgy and Bess) and if there is time—Negro spirituals which, it is said, Robert Shaw does better than anybody else.

The festival will open on Wednesday, March 22, with a performance of the "Inbal" dance group in a new programme. They will present a

Israel Government statistics on Jewish and non-Jewish visitors, the conclusion is inescapable. In the year 1954, there were 38,661 visitors of whom 26,042, roughly two-thirds, were Jews and 12,619 were non-Jews. An analysis of the report to prove the growth and potential of the non-Jewish market, proves that the overall figure is misleading. On the Jewish side, over 85 per cent of the visitors came for personal or business reasons. In other words, genuine tourists—and for education and training. On the non-Jewish side, however, only 53 per cent fall into these categories. The actual number of non-Jewish tourists is, therefore, about 4,000 and to these should be added 1,400 pilgrims and clerics. The remainder was U.N. and diplomatic officials, temporary workers, etc.

Most of the non-Jewish tourists come from a tour group organized in the United States. Seventy-one per cent of the non-Jews stayed in Israel only one to five days. Average per capita expenditure of the non-Jewish visitors in Israel must have been only a few dollars.

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Kibbutz Audience

Most of the audience will be kibbutzniks from all parts of Galilee and the Jordan Valley. The "Paiz" Travel Agency is this year acting as Israel's ticket agency, and will concentrate on the kibbutz audience at the kibbutz. But there will also be tickets for direct transportation and for concerts. Buses from Tiberias as well as boats (the moon will be full) will take visitors to and from Ein Gedi. A considerable number of residents of Nazareth have already applied to the military government for travel permits to enable them to attend the Ein Gedi concert, it is reported.

The festival will open on Wednesday, March 22, with a performance of the "Inbal" dance group in a new programme. They will present a

Israel Government statistics on Jewish and non-Jewish visitors, the conclusion is inescapable. In the year 1954, there were 38,661 visitors of whom 26,042, roughly two-thirds, were Jews and 12,619 were non-Jews. An analysis of the report to prove the growth and potential of the non-Jewish market, proves that the overall figure is misleading. On the Jewish side, over 85 per cent of the visitors came for personal or business reasons. In other words, genuine tourists—and for education and training. On the non-Jewish side, however, only 53 per cent fall into these categories. The actual number of non-Jewish tourists is, therefore, about 4,000 and to these should be added 1,400 pilgrims and clerics. The remainder was U.N. and diplomatic officials, temporary workers, etc.

Most of the non-Jewish tourists come from a tour group organized in the United States. Seventy-one per cent of the non-Jews stayed in Israel only one to five days. Average per capita expenditure of the non-Jewish visitors in Israel must have been only a few dollars.

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On the other hand, as the report points out: "The Middle East represents a ready-made travel market to many thousands of tourists who have seen Europe and are looking for different regions to visit." The growing travel pattern toward the Middle East may be shown by the fact that from 1948 to 1954 the number of visitors to the United Kingdom increased by 53 per cent, to Italy by 137 per cent, and to Greece by 645 per cent.

One of the most important trends in the study group's findings was a mail survey of 2,000 American tourists to find out why they had visited Israel, how long they stayed, and what they liked and did not like. A 29 per cent return, which is considered excellent, gave the team 875 replies for tabulation. One hundred replies have since been received but have not been included.

Personal interviews would have been more desirable than a mail survey, much more expensive. The accuracy of the replies, however, was checked in a personal interview of 20 people in 18 American cities. The results of both surveys were largely the same on vital questions.

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FLOWERS OF SPRING

By ANITA ENGLE

VISITORS to Israel are always surprised at the variety of flowers growing wild here, which are only seen abroad in cultivated gardens.

Hollyhocks and mignonettes, growing to astonishing heights, flourish untended among the pink hillsides of Lower Galilee. Dandelions, covered with pink, double-petaled blossoms as delicate as hot-house geraniums, provide a lush border to streams and wash beds all over the North.

The gardens too, are full of sturdy flowers and shrubs which hardly bear a resemblance to their polycotyledonous relations in colder climates. Apart from the luxurious beds of great, accented violets which spread themselves under our two ancient oaks, we haven't much to boast about in our garden. But my pump, Hungarian neighbor has. The tiny square of ground which belongs to her side of the two-family cottage is rich with plants and shrubs and fruit trees which look as plump and contentedly earthbound as she herself.

wanted stalks onto a garden dump in the vacant plot near our house. At first, I used to notice them as I went past, but after a few days the hot sunshine dimmed the brilliant green of the shoots, and I forgot about them.

A good month later I suddenly noticed a splash of red blossoms in the vacant plot. I went over to investigate. The discarded geranium stalks were growing up, bringing forth flowers in their season, just as if they hadn't been cut off from their roots, and all contact with the earth.

Although the bigger leaves had dropped off, the geranium stalks still looked green and vigorous. Closer inspection showed new little bubbles of leaves forcing themselves through the pores everywhere. That decided me. Such an invincible will to live couldn't be ignored. I gathered up a dozen of the most vigorous ones, and took them home. I cut off the lower half of the long stalks, and planted the upper shoots as border for the rockery which fronts our house.

The new shoots settled in at once. With good earth and plenty of water, they flourished and grew strong. Then, by chance, I noticed under the lemon tree nearby, the lower halves of the stalks which I had cut off and thrown away. Were they dead and withered? Not a bit of it. The little bubbles of leaves that had just begun to force themselves through the stalk two weeks before were now colonies of decent-sized leaves that looked as if they were every intention of expanding indefinitely.

I gathered them all up, even the tiniest remnant of them that had just begun to force themselves through the stalk two weeks before were now colonies of decent-sized leaves that looked as if they were every intention of expanding indefinitely.

That evening I told the family about the geraniums. "These must be Jewish geraniums," my big boy said. "Jewish geraniums?" "Because they won't give up."

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SUPERIOR EFFICIENCY—PRICES BEYOND COMPETITION
Suits every taste and every pocket

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WE WISH YOU
HAPPY HOLIDAYS

BEK

YAKHIN HAKAL ACTIVITIES

during 1956

Cultivation of fruit bearing orchards	— 23,000 dunams
Citrus marketed	— 2,000,000 cases
Young citrus plantations	— 22,000 dunams
Vegetables and Industrial Plants	— 10,000 dunams
Canning Industry	— 15% of canned fruit and vegetable exports
Employment supplied to	— 4,500 workers
Turnover	— IL35,000,000

On the eve of Passover, the Festival of Spring and Freedom, we extend our greetings to all our associates in agriculture, agriculture and industry, and to the entire Yishuv.

BEK

Sunday & Wednesday
To Europe, U.S.A.
Central & South America

Contact your Travel Agent or
Fly Lai Air, 1021,
Haifa, 2122.

Today's Postbag

THE WEATHER

FORECAST: Fairly cloudy
with rain.

OUTLOOK FOR TUESDAY:

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Haifa Port	20	20	20	20
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Country Set for Freedom Feast

Jerusalem Post Staff

The Passover holiday will be ushered in tonight through the nation's cities, settlements and army camps.

In Jerusalem, the gates of Mount Zion have been opened to accommodate the thousands of pilgrims who are expected to arrive on one of the three annual traditional pilgrimages to the Holy City.

A "Ghetto Revolt" programme will be held at 11 a.m. today on the Observation Tower of the Temple Mount, facing the Wall of the Temple.

The customary visit to the Chief Rabbi and the Minister for Religious Affairs will take place on Thursday.

The city's hotels were not looking forward to a prosperous holiday. Because of last minute cancellations, most of them were filled to 80 to 90 per cent of capacity only.

Some 200 persons are expected to participate in public sederim which will be held at the official price of 50 to 60 per cent of capacity only.

Three sederim will be held at the Sha'ar HaTziyyon immigrant reception camp near Haifa. The camp is now housing some 300 children who are undergoing skin treatment, and 500 immigrants, mostly from Czechoslovakia.

A 100-grain ration of Argentine meat will be distributed nationwide during the intermediate days of Passover. Not more than 20 grams of this meat consist of fat, it was announced yesterday.

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from Cochran. Special Passover food has been issued to them.

Festival Art

Holiday art activity was reported by Jerusalem's Ben-Zion Museum and by the Haifa Municipality.

The Ben-Zion Museum has loaned to the Accadia Hotel a 13th century illustrated *Shema*, which depicts the faces of Jews as birds, heads, while giving human representation to the faces of non-Jews and angels.

The museum has also loaned two exhibitions — a show of American graphic art to Z.O.A. House in Tel Aviv and a group of Israeli oil paintings to the Museum of the Negev in Beer-Sheva.

In Haifa's Beit Eshel cultural centre an eight-square metre fresco, "The Inhabitation of the Eshel," was completed in time for the holiday by Mr. Shaul Schoneberg, formerly of Los Angeles.

Chief Rabbis' Messages

Chief Rabbi Isaac HaLevi Herzog, in a holiday message broadcast yesterday, expressed his hope that the nation would successfully overcome the present tribulations.

He expressed deep grief that the nation of Israel, which he considered the chosen people, was undergoing a period of tribulation.

He said that, while placing confidence in God, we must not rely on miracles and our defenses should be strengthened while awaiting the world's moral obligation to give a peaceful people the means of self-defence.

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Forget Your Origin, B-G Tells Settlers

Jerusalem Post Reporter

BEERSHEVA, Sunday. — The Prime Minister, Mr. David Ben-Gurion, today told the settlers of Be'er-Sheva: "Forget your origin. We are all builders and there is no barrier between citizens of various backgrounds."

He was speaking at the laying of the cornerstone for a Kibbutz Holim clinic which will house the faces of Yehuda Freedman, of Kfar Vitkin, who was killed by infiltrators just one year ago while serving in Palestine as a teacher.

The activities of the murdered teacher were indicative of a new chapter in the brotherhood of the Jewish people," the Prime Minister said, and it was her memory which he urged them to forget their previous nationality.

Yehuda had torn down the barriers between the tribes and proved with her deeds that there was no difference between the Jews of the East and Ashkenazim.

The ceremony was Yehuda's parents and other members of her family, representatives of Be'er-Sheva, soldiers, villagers and many settlers from neighbouring villages. The memorial prayer was recited by the young people of Be'er-Sheva.

The clinic is being paid for by Kibbutz Holim and Kfar Vitkin and will house a dental surgery, child welfare and pre-natal centre and a physiotherapy department in addition to the normal clinic facilities.

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